

Mission News.

WITH ESPECIAL REFERENCE TO THE WORK OF THE AMERICAN BOARD
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General Notes.

As the cherry is first among flowers,
so is the peace arbitrator first among men.

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The International Missionary Union at
Clifton Springs, N.Y., convenes May
29, earlier than usual.

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A statue of the late Rev. Jerome Dean
Davis, D.D., was unveiled, with appro-
priate ceremony, in the Dōshisha com-
pound, on March 23.

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Apparently the missionary who im-
ports food or other materials from Amer-
ica has to pay from about fifty to eighty
per cent over the American market price,
to get his goods over here and thru the
customs.

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There are said to be one hundred and
fifty-six American, forty-one French, and
twelve British missionaries in Chosen.
There are seven hundred and thirty
churches and 194,883 native Christians,
besides 337 Japanese Christians.

* * * *

The Missionary Association of Cen-
tral Japan met at Osaka, Mch 12, Chair-
man Allchin presiding. The subject,
"Religion and Education in Japan,"
was presented by Rev. A. D. Hail, D.D.,
and was followed by an account of the
Religious Conference, at Tokyo, under the
auspices of the Home Department. This
subject is of perennial interest to mis-
sionaries, and verve was added this time
by the occurrence of such a conference.

* * * *

The tentative program for Misses Day
and Lamson is: Kobe and Osaka Mch
22-28; Tottori Mch 29—Apl 1; Nara
and Ise Apl 2-6, Kyoto Apl 6-9,
Tokyo Apl 10-22, Maebashi and Nik-
ko, Niigata, Okayama, Matsuyama,
Miyazaki before mission meeting, then
Sendai and Hokkaido, with a few days
at Yokohama before sailing, June 15.
But very decided modifications are liable
to occur, and even a trip to Peking may
intervene.

* * * *

"Kore wa kore wa
To bakari hana no
Yoshino yama."

"At lovely Yoshino
The mountain cherries, here and there,
Have just begun to show."

Bashō, the greatest master of *haikai*, said this was the best *haik* poem ever written. It was by Teishitsu († 1671), who, tho renowned, was so modest as to say he had written only three good poems, one of which is this.

* * * *

Prof. Inazo Nitobe tells of a conversation he once had with M. de Lavellye, the Belgian jurist. "Do you mean to say that you have no religious instruction in your schools?" "No," was my reply. "No religion! How do you impart moral education?" was his astonished exclamation." We do not advocate religious instruction in public schools, but even Japan seems to be waking to the necessity of such teaching *somehow*, if she is to have any satisfactory morality inside or outside the schools.

* * * *

Japan bids fair to swing back and forth nearly as rapidly between the *scrutin de liste* and the *scrutin d'arrondissement* as France, which had the former system under Gambetta, who despised its results; upon his death France changed to the other system, under which Boulangism came into popularity, and the death of the Republic was nearly compassed by the monarchists. France then precipitately changed back to the one man restricted constituency plan, as the Japanese cabinet wishes to do. England has this method, too.

* * * *

Graduates: Maebashi Girls' School, regular course, 29, sewing course 7; Kindergarten, 20—Dōshisha Academy, 89; College (literature 3, economics 7) 10; Theological School 5; Girls' School Academy, 23; College (literature 2, domestic science 2) 4—Tottori Kindergarten, 24—Kobe Jo Gakuin Academy 19, College 2; Glory Kindergarten, 27, Training School 10—Baikwa Academy 13, English course 4, English special 1—Matsuyama Girls' School main course 5, higher course 13, *shugeika*, 18; Night School (*shogakka* 5, *hoshuka* 6) 11—

Miyazaki Kindergarten, 17—Imadegawa Kindergarten 18; Soai Kindergarten 17.

* * * *

Dr. Berry once, in speaking of immortality, quoted some celebrated French materialistic surgeon, who declared that, in all his dissection of the human body, he had never discovered any *soul*. Ikkyu Osho, a famous Buddhist priest, taught that heaven and hell are within us. A truculent *samurai* threatened to hack open Ikkyu's breast to find out; whereupon the priest replied:

"Haru goto ni saku ya

Yoshino no yamazakura ki wo warite,
Miyo, hana no arika wo."

Yoshino cherries bloom in the spring, but cut them to pieces at other seasons, in search of blossoms, and you find none.

* * * *

Till 1900 Japan had the limited district monomial system of elections, but found it so unsatisfactory that she adopted the extended district plural representative plan, except in case of cities of 30,000 or over, and of island districts—altogether sixty, in which the limited plan is still retained. Now the Government finds this extended plan has not fulfilled expectations, and wishes to return to the old system. Besides the twenty-five and thirty year age requirement, electoral privileges and representation largely depend on amount of taxes paid—ten *yen* national tax—but the factor of proportionate representation on a basis of population also enters in. Urban districts of 30,000, and rural districts of 130,000 are entitled to a representative. Cities of over 100,000 return one for every 130,000. In 1890 the House of Representatives had 300 members, increased to 379 in 1900.

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The annual session of the Diet closed Meh 25, after about three months' work. It was a quiet and uneventful one. The budget of the new cabinet awakened much interest, and occupied much time, but all parties were tolerably satisfied that the Finance Minister had done the

best he could under the circumstances, and the budget was past. The government bill for revision of the electoral system aroused great interest, intensified by the fact that a quadrennial general election comes next month. In 1900 the multinomial plan was adopted, known as the *scrutin de liste*, by which electors vote for the entire number of representatives allowed for their political district, but the government, supported by a majority of the House of Representatives, wisht to change to the monomial or *scrutin d'arrondissement* method, involving a right to vote for only a single candidate for the local, very circumscribed territory. The House of Peers refused to pass the bill, which was in favor of further centralization. It is surmised that the peers' motive was to oppose the interests of political parties.

* * * *

Publicists are fond of printing lists of comparative prices of labor and commodities. According to a recent list of twenty callings most necessary to everyday work, giving prices for 1902 and 1911, the high prices existing for commodities in Japan, do not affect at all unfavorably the lower strata of laborers. Indeed their condition seems to be considerably improved under ascending prices. Taking 100 as standard for wages, for commodities, and for rice in 1902, then wages in 1911 stood at 153, commodities at 136, and rice at 146. From 1903 to 1906 the situation was decidedly adverse to laborers, but in 1907 wages jumped from 117 to 139; in 1908 to 150. In 1907 rice went from 115 to 125, the highest figure till 1911. Commodities were 135 in 1907. This class pays few taxes, if any; it does not feel the burden of taxation, while increase in wages exceeds increase in cost of living, and commodities have risen little for four years, altho in February, at Tokyo, twenty-one out of fifty-six principal articles showed an increase of nearly one per cent over January. The Japan Year Book also contains a list of over thirty common forms of labor,

with wages at short intervals from 1895 to 1909. Almost without a single exception, prices of labor in 1909 were more than double (and often considerably more) those of 1895.

* * * *

For many years there existed among the native churches an organization termed the *Fukuin Domeikai*, or Evangelical Alliance, but it outlived its usefulness and was dissolved in the autumn of 1909, with the idea of clearing the way for something more satisfactory. Nothing was done for two years, because the plan involved official adoption by seven denominations, and one or more of those composing the Federation, could not act until last fall. Dec. 19 eight sects—Presbyterian, Congregational, Methodist, Protestant Methodist, Evangelical Association, Friends', Christian, and United Brethren—formed a Federation of Churches, called *Nippon Kirisuto Kyōkai Dōmei*. There were forty-eight delegates, who elected Bishop Honda president, Messrs. Kozaki and Ibusa vice-presidents, Messrs. S. Abe and K. Yamamoto, secretaries, J. Yuasa and T. Matsushima, treasurers, and a standing committee of ten, including Messrs. Ebina and Miyagawa. Its purpose is in no wise connected with church creeds or polity, but is limited to united action for the spread of the Gospel, for increase of friendly relations, and of general interest in Christianity; it is to insure that the members stand together for the general good of the cause when special occasions arise; its work is to be for public morality, for united evangelistic effort, to publish programs for the week of prayer, to investigate various forms of philanthropic effort, to gather and print statistics and addresses, and to organize branches. On Feb. 10 thirty-eight delegates convened and perfected the wording of the constitution and by-laws. A committee was arranged to investigate the social condition of the nation. It was resolved that a committee should be appointed to investigate whether the freedom of faith guaranteed in the Constitution, is duly

observed in public schools and in the army. In the evening there were said to be six thousand present when Bishop Honda spoke on the "Object and Mission of the Federation," and Rev. J. Takagi, on the "Position of Christianity in the World." Mr. Hattori, M.P., and Rev. Dr. Ibuka also spoke.

* * * *

Recently one whose intimate knowledge of Japanese domestic relations is derived from residence since the early years of Meiji, inquired into the number of divorces in America and Japan. It was ascertained that the average annual number in Japan for five years ending December, 1906, was 63,780, and of marriages, 373,562; in the United States, 66,528 and 794,417. Japan's divorces were over seventeen per cent of her marriages, while America's were over eight per cent. In 1906 Japan had one divorce to five and two fifths marriages. The United States had one to eleven and four fifths. These are official statistics in each case. The above person's comment was: "I am glad divorce in America is not so bad as in Japan, tho it is bad eno! There is another aspect of family morals in Japan that no statistics show. There are many who disregard the law, and follow the old time custom of sending the wife back to her father's house. There are still not a few cases where the wife's *seki* is not transferred [no legal registration of marriage], and so a loophole is left for easy separation. There are instances not a few, to my knowledge, where women come to a house on trial, who are dismissed, if not satisfactory. These conditions do not come to public knowledge thru statistics." Japan is statistically improving. In 1908 she had 461,940 marriages and only 60,376 divorces. America is statistically growing worse. While we believe Japan worthy of great praise for improvement, sociologists familiar with family conditions in Japan, will discount this remarkable statistical trend contrary to the general rule of civilized nations that the divorce rate is

on the increase; it is not to be taken as evidence of anything like an equally rapid *moral* advance. Americans may get what comfort they can out of the most optimistic view possible of their steadily increasing quinquennial rate from 1887 to the present. President King, in his latest book, "The Moral and Religious Challenge of our Times," says: "Even our record of divorce, shameful eno in some of its aspects, must be regarded as having this element of encouragement, that it undoubtedly, often, bears witness to a deepened sense of the respect due to personality in this closest relation of life."

* * * *

An article on "Mission Schools in Japan" in the March *Taiyo*, one of Japan's most influential monthlies, now in its eighteenth year, with a twenty-four paged English section and well over two hundred pages in the Japanese part, takes the position that they have greatly deteriorated in late years. Their productive power of able and worthy men and women has considerably declined. They are not so popular with the rising generation, as formerly. The *Dōshisha* is instanced. To-day the public seem to have almost forgotten its existence, chiefly because it has lost many of its former merits. This is not the case with the *Dōshisha* only, but holds true of all. These good characteristics ought to have been retained, in spite of the grave difficulties incident to securing government recognition. These schools no longer have a good standing. They produce very few men of ability. If a mission school is approved by the government at the expense of its characteristics, and its discipline and management are strictly conducted according to government regulations, it is no better, and perhaps inferior to ordinary schools. The vast majority of young people prefer ordinary schools. Boys and girls may go to mission schools, because too dull to pass examinations at ordinary schools, or too poor to attend without mission aid. The majority of teachers in mission schools—foreign and native alike, are poor

teachers, with no special training for teaching. Some missionaries show little earnestness in teaching what is remotely connected with Christianity, such as the English language. This may be one reason for the unpopularity of mission schools. Some missionaries really command our respect and admiration. We wish those in charge of mission schools would institute great reforms, so as to restore their former prosperity and intensify their spiritual atmosphere. Thus Mr. Y. Suzuki.

Personalia.

Miss Rosamond C. Bates visited the Truemens at Nagasaki, during the vacation.

Dr. and Mrs. Cary spent their holidays at their old home, Okayama, with the Pettees.

Mr. and Mrs. Stanford spent several days, at the beginning of April, at Kanazawa and Toyama.

Miss Julia Wilson, in sending a contribution to the Talcott Memorial Fund, adds that she always prays for Japan.

Miss Marion Allchin is studying at Sargent's School of Physical Education, Cambridge, Mass., with a view to becoming a physical director.

Miss A. P. Adams and Miss M. E. Wainwright started on the 13th ultimo for Sendai and Shiogama, for a brief visit, returning to Kobe on the 26th.

Miss Fanny E. Griswold and her visiting cousin, Miss Emma Griswold, of Elmira, N.Y., visited Kobe, Okayama, and Miyajima in the spring holidays.

Mrs. Lyman Baird, The Pattington, Chicago, is seriously meditating another visit to Japan, after next autumn, if she is relieved of the presidency of the W.B. M.I.

Mr. Isaac Cannaday and Mrs. Helen Chandler Cannaday intend to sail by the *Tamba Maru*, from Seattle, July 30, on the way to India, to rejoin the Lutheran Mission.

Prof. Evarts Boutell Greene, after about a month in Japan, plans to go to Europe by Hankow and Peking. We believe he is to study for some months in England.

Rev. and Mrs. Wallace Taylor, of Osaka, accompanied by Miss Hattie A. Taylor, plan to return to the United States by Siberia, leaving Osaka about the 24th.

Miss Isabella M. Hargrave, Canadian Methodist Mission, and one of our permanent MISSION NEWS family, has returned from furlough, reaching Yokohama by the *Siberia*, Mch. 22.

Rev. John X. Miller and Mrs. Margaret Y. Miller, of our Madura Mission, at Pasumalai, India, are expected to arrive at Yokohama, May 4, by the *Nippon Maru*, on their way to India.

We regret that Miss Edith Curtis found her health unequal to her work at the language school. Like Miss McKowan, she found it necessary to drop her study and seek recuperation at Maebashi.

Rev. Tasuku Tanaka, whose illness was mentioned in our November issue, passed away at Akashi, on Mch. 24, and the funeral was at Tamon Church, Kobe, on the 27th. He had been pastor at Himeji for ten years.

Rev. A. Oltmans, D.D., of Meiji Gakuin, Tokyo, delivered a course of four lectures before the Kobe Theological (So. Presb.) Seminary, and of three before our Kobe Woman's Evangelistic School, March 22-26, on Old Testament prophecy.

We are not trying the dodge of daily papers, which print a telegram one day, and contradict it the next, but the printer's ink was not dry, before we learnt that Rev. B. F. Buxton's plans had changed so that he is not coming to Japan this year.

Mrs. Harrison Bridge and her son, Mr. H. Gardiner Bridge, of Providence, R.I., cousins of Miss Howe, arrived at Yokohama, Mch. 17, by the *Shinyo Maru*, and after about six weeks in Japan, will go forward to Manila and China, returning home across Siberia and Europe.

Miss Abbie Wallace Kent, member of our Mission at Kobe College, from Je 19, 1891 to Apl. 26, 1896, writes from Montreal, N.C.: "If the members of the Mission whom I know, heard from me as often as I think of them, not an American mail would arrive lacking a letter from me."

Prof. Geo. Wm. Knox, D.D., of Union Theological Seminary, if not in Japan already, is expected soon, on his tour of the world. It is to be hoped that his return to his former field of labor, will result in farther volumes on religion and customs in Japan, in addition to his present valuable books.

Mrs. William R. Weakley (née Gertrude Willcox), of Osaka, left suddenly for America by the *Mongolia*, from Yokohama, Mch. 13, owing to a cablegram of her father's rapid decline. Dr. Willcox was for many years an honored and influential member of the faculty of Chicago Theological Seminary.

Rev. Hervey C. Hazen, of our Madura Mission, at Tirumangalam, and Rev. Chas. Stanley Vaughan and Mrs. Martha Ella Vaughan, of the same Mission, at Manamadurai, arrived at Kobe, Mch. 30, by the *Lützow*, en route for America. These latter are good Canadians from Fitch Bay, Quebec. All sailed from Yokohama, on the 6th, by the *Persia*.

We had the pleasure of welcoming Miss Kate Glidden Lamson, Secretary, and Miss Sarah Louise Day, Treasurer, of the W.B.M., Boston, to Japan at Nagasaki, Mch. 20, where Mrs. Trueman met them, and Mch. 22, at Kobe. They have already seen several of our stations. We anticipate the privilege of their presence at mission meeting and in the remainder of our stations. Miss Day attended the Doshisha graduation exercises, Mch. 23, and both ladies were present at the Baikwa exercises, Mch. 25.

Jerome Davis Greene, Esq., was elected an overseer of Harvard University, last summer. He has since been appointed a member of the Rockefeller General Education Board, which has fifty of the

Rockefeller millions at its disposal as endowment. Tho still General Manager of the Medical Institute, he spent much time during the winter, in Washington, trying to secure a charter for a Rockefeller Foundation, with a capital of one hundred million dollars. He seems to be the Rockefeller right hand charity man.

A note in a recent issue may have given some the impression that Miss Colby lives in the suburbs of Osaka, but she is in the city, "the best and newest part, with city water, city electricity, city trams, city harbor, city branch post office, city telephone, city gas, city police protection, city good air, city perfect drainage, city nice neighborhood"—in fact she is quite citified and very content. Missionaries of another society come all the way from Kobe to hold meetings and Sunday-school near by, and have bought land for a kindergarten and chapel.

Prof. Geo. E. Horn, an Englishman and a professor at Kyoto, is bringing out thru the Methodist Publishing House, a little collection of Old Testament Tales, in both English and Japanese, for use in Bible classes, or class-room work with students. We understand the first book will appear in May, and contain the narratives in the early part of the Bible, in the exact words of the common versions. Prof. Horn takes a very active interest in the spiritual welfare of his students. Out of deference to his desire, we are running a series of Old Testament stories of the time of Saul and David, in the *Morning Light*, based on Dean Hodges' series.

The death of Rev. Yoichi Honda, Bishop of the Japan Methodist Episcopal Church, a combination of the native converts of the M.E. Church North, the M.E. Church South, of the U.S., and the Meth. Church of Canada, is a great loss to that denomination and to the entire Christian cause. A native of Hiro-saki, in northern Japan, he was sixty three years of age (b. Dec. 13, 1848). In 1869 he came under Christian influence at Yokohama, where he went to study

English under Rev. S. R. Brown, D.D., and Rev. Jas. Ballagh, D.D., the latter still residing there. Until 1886 he was largely and prominently engaged in politics, tho' also active in Christian education and propagandism. In 1888 he began a course of study at Drew Theological Seminary; from 1891 to 1907, when he was elected Bishop of the United Methodists, he was president of the Aoyama Gakuin, Tokyo, the chief Methodist educational institution in Japan.

Matsuyama and Thereabouts.

If "the clouds return after the rain," the sunshine in turn is pretty likely to have its innings after the clouds. A most beautiful arrangement! In several departments of our work we have had the rain and the clouds, and are now emerging into the soothing sunshine,—for which we are thankful. Our Girls' School was for a time threatened with a calamity in the shape of a *geisha* boarding house erected on the lot adjoining our dormitory, but this threat has turned to our advantage, inasmuch as it gave occasion for an appeal that resulted in the forthcoming of funds from the Board for the purchase of this lot and the annexing of it to the school compound.

The Factory Girls' Home was forced, at the end of last year, reluctantly to sever all connection with the local cotton spinning factory with which it has worked in close co-operation for ten years. This seemed a misfortune at the time, but as the new plans have developed for work among the equally needy class of weaver girls, and the Home is taking on the aspect of a hive of productive industry, it looks as tho' the circumstances that compelled the change were a distinct leading that called upon us to tear down the old barns and build greater. But more of that anon.

Komachi Church, that seemed at one time to have trimmed her sails for the harbor of "Innocuous Desuetude," finally put her helm a-lee, swung about on a

new tack, and now, under the pilotage of Pastor Higashi (since Jan. 28), seems really to have started for the port of "Independence." May she make it!

Two recent trips into the country districts have shown generally good conditions prevailing there. Saijo is the center of work that reaches out to Komatsu on the west, and Niihama on the east. The evangelist, Mr. Agata, not long since received a call elsewhere which it was tho' he would accept. But such pleasant opposition to his leaving developed, it seemed best for him to remain. It was gratifying to notice two middle school teachers among those opposed to his going. Mr. Agata, appreciating his limitations in general education and culture, has taken good advantage of the correspondence course offered by Waseda University, having completed the literary course, and being now engaged upon another. He is more and more commending himself as a worker, and both church and Sunday-school are improving.

Komatsu is a dying town, having no industries or interests to keep its young people. The Church, partaking anyway of the general languor, has been still further stunned by the moral defection of its most prominent member, who, from a position of wealth and honor, has run the round of M.P., reckless extravagance, speculation, collapse, insolvency, moral obliquity, disgrace, loss of ancestral estates, and is now living on the bounty of friends and relatives. His career recalls the dictum of Daniel O'Connell, "God's thunderbolts are hot." He may delay in launching them, but when they do come they burn.

The Niihama post is "manned" by a consecrated Bible woman, who is doing well, especially in work for women and children; but the place still awaits the coming of the man of broad sympathies who can touch the educated class of young men, many of them trained in the best technical schools of the country, who center about the Sumitomo copper mines office, on the one hand, and, on the

other, the thousands of workmen who fill the *hinterland* mines and the insular refineries ten miles off the coast.

Our farthest station to the east is Marugame, where Mr. Aono stands as a bright and shining example of what a consecrated man can accomplish, even tho lacking in the education of the schools. The six baptisms there on Feb. 25, following the seven received three months ago, are but one indication of the life that he is putting into the church in this, the most difficult place in our field. And the flourishing woman's society of fifty members, under the lead of Miss Yamazaki, demonstrates anew the value of our Evangelistic School, and shows the great possibilities in team work between the pastor and the Bible woman. Mr. Aono has endeared himself to a wide circle here in a rather remarkable manner. Last year he was invited by the chief of police to give the new year's address to the assembled policemen of the city and locality. This year, at a great new year's gathering of about two thousand of the townspeople, at which the various "heads" of the town made short addresses, he was one of fifteen speakers, along with the mayor, chief justice, senior Buddhist priest, regiment commander, several school principals, and others. He spoke on "The Teachings of Jesus," and strangely enough his address was the only one that was afterwards printed in full in the local paper, —the editor having sent for his manuscript. On my recent visit I still heard echoes of the very fine address that he gave on that occasion. I also heard another interesting thing, when calling on the public procurator, who is an old friend of mine, but not himself a Christian. He said that Mr. Aono made an application to him last December, in behalf of a young man (a member of the church), who wanted a position as clerk in the law court. It so happened that there was a vacancy just at that time, and, without ever having seen the young man, he sent in his name and recommendation, and secured the appointment for

him. He remarked naively, "I never did a thing of that kind before; but if Mr. Aono was all right, there was no reason why I should not be." A good sequel to it all is that the young man is making good.

At a reception given on Monday night to the new members, a pleasant feature was the active part taken by two teachers of the middle school, one of whom is now superintendant of the Sunday-school.

We put in two strenuous days at Kannonji where we have tried in vain thus far to secure a suitable building for a chapel. A hotel put two large rooms at our disposal this time, and we had two evening meetings, and one in the afternoon, all well attended. Many students from the middle school and several teachers came, and by invitation I went once to the school and took the senior class in a lesson in English. There seems a genuine interest in Christianity among the students, and it was gratifying to have three of them, and one of the teachers, decide immediately for Christ. The teacher had been brot up in a Christian atmosphere, and educated at a Christian school, but had never before come to a decision. He promises to open a Bible class in his own home for the students from next term.

To reach the beautiful Kannonji requires nearly a three hours' ride by that instrument of torture called the *basha*. This is translated, probably, as coach, stagecoach, omnibus, or something of that sort; but the thing itself reminds the victim of a desert,—that dreary place where no springs are. It seemed almost the irony of fate that just as I entered the *basha* for the return journey, a friend should feel compelled to bring me, as a parting present, a half dozen fresh eggs, wrapped up loosely in a piece of thin paper. It's a wonder they weren't churned into chickens before the end of the journey! But they got there safely,—at least, the most of them. And so did I.

H. B. NEWELL.

The Chausubara Orphanage.

Bisect the province of Hyuga by a line running north and south; now bisect it again by a line running east and west, and near the intersection you will strike two large mounds dating from remote antiquity, shaped like great mortars for pulverizing tea, and you have it—Chausubara (tea-mortar), recently become known as not only the geographical center, but latterly as the philanthropic center of the province, with prospect of soon becoming the evangelistic center as well.

If I say that the Chausubara plateau is the new seat of the Okayama Orphanage, with Juji Ishii as still the presiding genius, you will understand it all. A few years ago his attention was called to this splendid, howling wilderness, so isolated, and yet so near to his own native heath; he smelled its pure, cool air and fragrant soil; he saw what it must become, with his accustomed seer-like vision; he seized the favorable moment, and it was his, for a song, pitched to the tune of less than a dollar an acre.

He showed it all to us the other day, with reasonable pride—the eight or ten of us evangelistic workers, whom he was able to lure away from the absorbing interest of the Tsuma meetings for a few hours, on the pretext of giving us a square meal. And he did that, too, beyond our expectations and almost beyond our ability to compass, filling us with the good things that his own boys, on his own farm, had produced.

Three hundred and seventy-five acres all told, much of it already productive, all to be put under cultivation soon, with the boys in the ditches, even now as thick as grasshoppers, digging away to make ready for the 120,000 mulberry trees to go in this spring. Here is the nub of it all—mulberries, scores and scores of acres of them, with one hundred forty-five boys seeing to it that they grow properly, and one hundred twenty-five girls or so, soon to be busy making the worms do their part, and reeling off

the silk for market. Sericulture—that tells the whole story. Hundreds of boys and girls tending hundreds of thousands of mulberry trees, and hundreds of millions of silk-worms, all for the purpose of what?—learning to be men and women, loyal citizens of their country and of the Kingdom of God.

The culture of sweet potatoes and rice may be mentioned as incidental to the main industry. Also the culture of the school and of the church, occupying the best hours of the day and of the week. But this is not incidental; this is primary, and the worms are the means to the accomplishment of this end.

Think of it, boys and girls by the hundred under competent pastors and teachers and farmers, learning to be men and women, and when they become men and women, and marry, with a place for them to make a home for themselves right on the same plantation. Already there are thirteen such little homes, and there is room for a hundred of them.

Nor are they going to live on as paupers dependent on the generosity of an uncertain public, as heretofore. On the contrary they are to be producers, even the youngest of them. The colony is to pay for itself, and more too, with an income of 40,000 or 50,000 *yen* a year, one tenth of which is to be devoted religiously to evangelistic effort, and so planned as to reach every little hamlet within a radius of miles, and persisted in till the whole population is evangelized.

Such is the dream, at least, and it looks as though it might come to realization. It does one good to rub up against a man, with a tireless energy and a holy ambition, at any rate, and we came away thanking God again for Juji Ishii.

C. BURNELL OLDS.

The Niigata Church.

"The Niigata Church" is the legal, corporate name of the *Kumi-ai*, or Congregational Church in the city whose name it bears. There are, to be sure, other

protestant churches in Niigata, and one of them, the Presbyterian, is now perhaps fully as strong in membership and in aggressive work. There have been still other churches or chapels that have lived and died and been buried, and in some instances raised again from the dead. But *The Niigata Church* is entitled to its name, as it was the first organized in the city, and thru all the changing vicissitudes of a quarter of a century, it has kept alive. Altho there have been many pastorless periods in its history, not once has this church closed its doors, or taken a vacation. When there was neither pastor nor missionary present, a deacon or other lay-member has occupied the pulpit. The weekly prayer-meeting and the Sunday-school, as well as the regular meetings for public worship, have always been sustained.

It is not a strong church financially. There have been many heroic attempts at self-support, but changing conditions have again and again brot it into the position of an aided church. This failure to attain to continuous self-support cannot be charged to any lack of a spirit of independence, nor to a lack of self-denial on the part of the members. I know of no more generous givers, in proportion to their means. Some of the Niigata young men are giving a full tithe to the support of the church, even tho their income is but five or six dollars per month. The combined income of all the contributing members of the Niigata Church would scarcely amount to six hundred dollars per year. How can they, then, without aid, provide for an annual budget of more than one half of that sum?

In the early years, when its resident membership was three or four times what it is now, the church was not only independent, but it contributed freely to home missionary work in the province. Why has there been retrogression in this respect? Because the Niigata Church has given so largely of its strength to other churches. The Presbyterian Church, mentioned above, was once a part of the Niigata Church. The Twenty-seventh

Church was a colony from the same hive. (Let no one suppose that there are twenty-seven churches in Niigata. The name simply commemorates the year of the swarming, Meiji 27 or 1894.) But it is not to the other churches in the city, or in the province alone, that the members of the Niigata Church have gone. They are to be found to-day in churches all over the Empire, from the Hokkaido to Formosa; in Chosen and Manchuria; in Hawaii and America.

They include such men as Kimura Seimatsu, the well known evangelist, Katō Naoshi, Editor of the *Kirisutokyo Sekai*, and a long list of pastors of churches, presidents of Y.M.C.A., professors in high schools and universities, journalists and authors, officials in some of our great cities and in government circles, one member of parliament, and several men of wealth and power in the business world.

It seems especially appropriate that February 11, the great national holiday that commemorates the founding of the Japanese Empire, was chosen as the day for celebrating the twenty-fifth anniversary of the founding of this Niigata Church. The reading of messages of greeting from many former members, was a special feature of the occasion. There was a telegram from President Naruse of the Women's University, Tokyo, who was present at the organization of the church, and became its first pastor. There were the usual historical addresses, congratulatory poems, and speeches from visiting delegates. At the close of the formal meeting refreshments were served in the new church-parlors, and, in the social hour that followed, there were many informal reminiscences of the early days. The present pastor of the Presbyterian Church, who was a young lad in the Niigata Church at the time of its organization, recalled delightful memories of the first Christmas entertainment, with Dr. Doremus Scudder as the first Santa Claus they had seen.

The presence of visiting pastors afforded an opportunity for holding special evangel



A VIEW OF MOUNT FUJI.
(BY CURTESY OF "OWARI-NO-FUKUIN.")

istic meetings on Saturday and Sunday evenings, with four or five speakers each evening.

WILLIAM LEAVITT CURTIS.

Changes in the Baikwa Girls' School.

Education for girls is so highly developed in Japan, compared with other eastern lands, that it is often forgotten that it is only in recent years that girls have had the privilege of a higher education.

The first public high school (kōtō) for girls was formed in Tokyo in 1882. Four years before this the Baikwa Girls' School came into existence, and was the first school of any kind, public or private, in Osaka, for the separate education of girls and young women. It was begun as a private Christian school, and has never been a so-called mission school. The two Congregational churches of those days, numbering not more than twenty-five members in each church, met and decided to establish and sustain a girls' school of their own. It was begun on January 7, 1878, with only fifteen day pupils—to which were added, a few months later, five boarders. It was placed in charge of a Christian man and his wife, with a Christian man—a graduate of the government normal school—as the one teacher, who was paid for all his time. The station appointed Miss Stevens (now Mrs. J. F. Gulick) as adviser to the school. During all these years the missionary ladies who have taught in the school, have never had any more than advisory powers. The school was established primarily for educating girls, under healthful Christian influences. The school was not looked upon chiefly as a field for direct evangelistic work. All connected with it were Christians; and its support, apart from the tuitions and what the girls were able to earn by their own labors, came from the churches or from individual Christians. It has never departed from, or weakened in, its early Christian principles; and no

school has gathered a richer harvest of noble Christian women.

One of the first letters written about the school, stated: "We esteem it a great success, and its hardest days seem to be over." In the latter statement the writer was mistaken. Many have been the hard days of struggle during the vicissitudes of these thirty-four years. It is now passing through a crisis from which it will doubtless successfully emerge, but which is, nevertheless, a difficult one. As everyone knows, the past few years have witnessed a decreased enrollment in Christian Girls' Schools. This has caused embarrassment to not a few mission schools; but in the case of private Christian schools like the Baikwa, the financial burden, under the circumstances, has been very heavy. A large attendance is necessary to the life of the school. All kinds of Christian objects are calling for additional benevolences from the Christians, and the school is usually the last object that comes into the mind.

Christian education is not eagerly sought nor desired by the vast majority of parents. The whole current of public opinion is in favor of government schools, and a low estimate is placed on Christian education. Now, if the confidence of the public can be attracted to a school which combines the advantages of the government system with that of the best mission schools, the experiment will be worth while. Parents do want the best sort of education for their daughters; and if this can be obtained without discrimination, in a school under teachers possessed with high principles and noble personalities, they will favor such a school.

A year ago the trustees of the Baikwa School decided to try this experiment. In order to increase its numbers, and to secure adequate financial support, they felt that the school must enter the government system, as far as its academy course of four years is concerned. In addition, they will establish a higher course of two years, outside the government system, which will continue practi-

cally the present Baikwa higher course. In this higher course religious instruction in various forms, will be given, which will be open to the voluntary attendance of pupils in the lower course.

Great changes are taking place preparatory to the establishment of the new curriculum. Teachers without certificates are being changed for those who have government diplomas. Fortunately Christian teachers have been secured. Because the school has no fixed source of income it is necessary to raise an endowment of 50,000 *yen*. Half of this sum can be obtained immediately from the sale of unused land owned by the school. From this source, also, debts accumulated through the deficits of past years, can be canceled, enabling the trustees to start again with a clean slate. It is hoped that the alumnae and friends of the school will provide the remaining part of the endowment. The school is by no means on its last legs, but is taking a new lease of life. The Woman's Board is disposed, more than ever, to encourage these efforts, and to cooperate, by providing two foreign teachers, who, as at the beginning, will act as missionary advisors. The maintenance of a school of this class, which is not a mission school, but which shall plant and foster religious truth of the highest kind, is of the utmost importance.

GEO. ALLCHIN.

Hyuga's Special Evangelistic Meetings.

Last year completed just twenty years of our life in Hyuga. Our Japanese brethren thought it wise to make this an excuse for some extra evangelistic meetings, for which thorough preparations were made. Messrs. Kozaki, Sawamura, and Shiraishi came from the north to help. The work was begun February 22, at Kobayashi, on the west; twelve places were visited, with from one to four evening meetings each, besides the day meetings. The evening meetings consist-

ed of two evangelistic addresses, usually by Messrs. Kozaki and Sawamura. The day addresses varied with conditions. In one or two places they were in the public school building. At Miyakonojo there was a union meeting of the middle and commercial schools; also a union meeting of the girls' higher industrial school, the town women's club, and the club of the wives of the army officers. On Sunday afternoon, by invitation of the head of the *gun* (county) and the county superintendent of schools, over one hundred of the common school teachers of the region gathered to hear addresses by the two men. Mr. Kozaki told of the relation between education and religion in some of the main countries of Europe and in America.

In Miyazaki, the day meetings were one for students, a united meeting of the women's clubs and the students of the higher girls' school, and again, on Sunday afternoon, a meeting of school teachers like the one in Miyakonojo. Mr. Kozaki repeated, by special request, his Miyakonojo address. One afternoon we invited about thirty-five of the representative men of the town, officials and others, to a feast, to meet our visiting guests. One day the Governor invited the visiting pastors and the foreigners to dinner at his house. March 8 to 10 was a memorable time in the history of Tsuma, a little town fifteen miles from Miyazaki, of perhaps two thousand inhabitants, including the surrounding region. This was one of the places which Mrs. Clark's mother, Mrs. Luther H. Gulick, visited occasionally with her interpreter, during her three years in Hyuga, seventeen to twenty years ago; and one of those just baptized said that he heard of Christianity first from her. All through these twenty years, others have occasionally held meetings there. But the first regular work was begun by Pastor Hamada, of Takanabe, who made weekly visits, and organized and taught a Bible class and Sunday-school, as one result of which seven or eight adults from Tsuma united with the Takanabe church one bright

Sunday morning. This was about eight years ago. Two of this group, Mr. Kawano and Mr. Sugita, young business men, at once became active helpers in the Sunday-school, and thus grew in grace and knowledge. Not long after, Mr. Hamada left Takanabe, and the two young men assumed the responsibility of the Sunday-school, and carried it on with rare zeal, wisdom and success, adding a mid-week night-school. Two or three years later, Mr. Sugita, after a summer of voluntary nursing in the Isolation Hospital, during an epidemic of typhoid fever, himself took the fever and died. This intensified still more the interest in the work for the young people. Mr. Kawano took the load of both, and has continued the work most effectively till now. So marked was the influence of the Sunday-school on the conduct of the children in the homes, and the schools, that the whole town grew more and more interested in it. And when, about two years ago, Mr. Kawano and one or two of the half dozen Christians there, began putting aside a little every month for a church-building fund, the non-Christian people, hearing of it, said:—"We, too, want a hand in this," and proceeded at once to raise money for it, soon bringing the sum well toward a thousand *yen*, in sums above five *yen*. The missionaries and their friends have given 250 *yen*, and others have contributed enough to make it up to 500 *yen*. A suitable lot, abundantly large, was bought very cheaply from a non-Christian friend of the enterprise, and a very neat building erected, twenty-four by forty-two feet, with a second story room, twenty-four by twelve. The whole has cost 1610 *yen*. It was finished at the close of last year, but the dedication was postponed in anticipation of the spring *Bukai* (Conference) to be held there.

So the two days of the *Bukai* and the dedication of the church were a part of the program for the special meetings. The *Bukai* occupied the morning hours of Friday and Saturday. On Saturday afternoon the *Bukai* was invited to a

dinner, and to hold its afternoon session at Chausubara, the farm-home of the Okayama Orphan Asylum, about a *ri* from Tsuma.

At nine a.m., Sunday, March 15, a communion service was held, at which twenty-nine adults were baptized and became a part of the newly organized and duly recognized "Tsuma Christian Church." A year or more ago fifteen had united with the five Christians already there, making the membership forty-nine. Of those baptized, several were married couples. Two were the father and mother of Mr. Sugita, mentioned above, and one, the wife of the present leader, Mr. Kawano. All are settled residents of the place, hence, not a company likely soon to scatter. And all are from a "seekers," class, who have been diligently studying the Bible from one to two years, or more, avowedly in preparation for baptism and church membership. So it is not an un-instructed company. It was my privilege to perform the baptismal ceremony, as one memorial item.

CYRUS A. CLARK.

Some Work in and around Sendai.

In preparation for the Day of Prayer for students a leaflet containing in English and Japanese some words of President King's, as well as some cards with a quotation from Mr. Mott, were sent out here and there thru the country from Saghalien to Formosa, to remind teacher and student friends, of the day, and to try to stimulate them to its observance. A students' meeting was held in my house, the day before, and another in the Tohoku-Gakuin on the day, when several pastors preached on the subject. For Japan, it would, however, be more convenient, if it came earlier in the month, as, even then, the pressure was beginning to be felt, of the approaching exams. Sendai, at this time of writing is now in the midst of them, and some schools just thru. So, for a bit, there are fewer Bible

classes, tho most kept up to the last minute. I have had seven a week thru the winter. Some of the recent days have been full of *sobetsukwai* and graduating-dinners, and goodby calls, and talks, and prayers, with some going out into their future life work, as from the Technical School, opposite. The Kōtō Gakko men have an important exam. at this time, almost more so than the one in June, when they graduate. A week ago a terrible thing saddened many, namely, the suicide, under a train, of a bright young student of twenty-one, the head of his class, but who, becoming troubled by doubts, had ceased going to church, where he had been an occasional attendant, and had gone out, a while ago, from the *Chū-Ai-no-Tomo* Club dormitory, and had become very pessimistic and hopeless about life. My former helper told me that he came two or three times last spring, to my Bible class of Kōtō Gakko students. How I wish now, that I had had him to a meal, and tried to become acquainted; but often regular attendants bring friends as visitors, about whom I do not always know much, unless they come again. I did not hear of this awful thing until my return from a recent *dendo* trip into Iwate *Ken*, and it was a great shock. Late in November, a new Bible class was started at the request of a telegraph office official, and it got fully under way, the beginning of the year; for the end of the year is a busy time in his department. The one who teaches the Saturday night Bible class for the telegraph school boys (unless obliged to be out of town on his official business) is the one who was instrumental in getting up this new class of older men in the *Kokwankyoku* office; he himself also comes as a pupil, which has a good effect. I think this is going to be a growing class.

We are going to meet with a great loss in the Tohoku field in the removal of Mr. Takahashi, of Mizusawa (our long time co-worker) to the Hakodate church. So, altho it was earlier than I often visit Iwate *Ken*, I accepted his invitation to go up there for last Saturday and Sunday,

tho I could not be away long enough to have as many meetings in that region as I usually do. I visited Kanegasaki first, where the Aizawa Brothers welcomed us, and had a good *fujinkwai* assembled to hear me; they regretted that the inconvenience of the train hours prevented my staying all night, and having an evening meeting, also. But callers and a *sodan-kwai*, or talk over the *hibachi*, filled up the time till the evening train went back to Mizusawa. We had a busy Sunday there, speaking to the Sunday-school in the morning, preferring to hear the pastor, so soon to leave, to accepting his invitation to preach at the morning service, but doing so at night. Callers and church business talks in the afternoon, made us forget the stormy weather and the unusual cold. My helper was obliged to be back in Sendai Monday early, so I had decided to go by as early a train as I could, and stop over at Maezawa to call on the friends there, and explain that I would come later for a meeting.

(Miss) ANNIE H. BRADSHAW.

Otaru Letter.

Dear Mr. Editor:—

You ask me for something about the Hokkaido, and, especially, about Otaru. This falls in with my ideas: for, when I wrote last to the News, I thought that I would write again soon, but no striking event has transpired to make a basis for a letter, so the weeks have gone by.

No news, has been, on the whole, good news. The congregational churches of the Island, whether connected or not with the Mission, have been doing well, especially since winter began. In fact, all the churches of other denominations, as well, are much encouraged by the present situation.

Our two churches have kept pace with the rest. Otaru has reached financial independence, in a hopeful and happy spirit. The membership is steadily, but slowly increasing. The new members seem to be especially valuable additions

to the activity of the church. They are among the most prominent in an organization which they call a "Reform Club," which furnishes free medical attendance, free legal advice, free service in hunting work, and advertises to comfort the despondent. They have made quite a little stir around town. Some think that their zeal has occasionally outrun their discretion, but, after all, discretion is easier to learn than zeal, so we rejoice. The same church has been compelled to face two or three cases of discipline, lately. The sympathy and firmness shown have already been rewarded in one of the older cases; there is hope that some of the recent cases will result in the "gain of the brothers" who have caused the anxiety.

The other Mission church, Obihiro, is still so young as to need a very large amount of aid, but it is straining every nerve to put up a building of its own. The parsonage was finished last year, and is in use for church services till the church building, for which ground is to be broken at once, is done; so the Mission has, since the year came in, not needed to help the church toward its rent. I toured through that region, just about the time that snow began to fly, last Fall, and greatly enjoyed the trip.

We have been disappointed, thus far, in our attempt to begin regular work in Rumoi. We hope to be able to report progress toward it, soon.

A social event that took place in Otaru, last Fall, and made a good deal of stir, was a very elaborate party given by a deacon in our church, to celebrate ten years of successful business life in Otaru. Practically all the most prominent business men of the town, and higher officials, including the mayor, accepted the invitation to meet at the new public hall, contributed in memorial of the Crown Prince's visit. The host clearly announced at the beginning, that the occasion was of religious significance to himself, because to the mercy of God he gratefully attributed all his good fortune, so that he would ask them all to

join in thanksgiving to God. Over an hour of direct religious services were then held before the luxurious supper. After the supper, the amusements were all of a high tone. Some of them were furnished by professionals, but the great treat of the evening was an original farce, given by the employees of the firm, which was so rich as to produce all the jolity for which the liquors are resorted to, without one drop being served. It was the talk of the town.

At the request of friends, who enjoyed the English services held at our church the last four months of 1910, the services were renewed in October, 1911, and have continued with an *average* attendance of thirty and more, up to now. About half who attend, are Japanese business men. Students in the Higher Commercial School have been coming, in steadily increasing numbers. Miss Rose usually attends, with two or three teachers, and a large half-dozen of pupils of her school. Other foreign friends occasionally meet with us, though only once or twice any one not in missionary work. It is pleasant to notice that some of these non-Christian business men attend without fail, and have taken the trouble to commit to memory the doxology, the Lord's Prayer, and more or less of the order of the service. Counting men only, there are over fifty who have come with greater or less frequency.

The chapel in Shintomi-cho, has its ups and downs. Just now it seems to be on the way up from pretty near the bottom. Pretty definite plans are formed for the next few months, which we hope will, with God's help, put it on a surer footing.

Yours truly,
SAMUEL C. BARTLETT.

Maebashi News Letter.

Maebashi is gaining a reputation for two things, as a center for language study and a winter health resort!

The Y.W.C.A. began, a year ago, to

make use of the opportunities for language study, and this winter the National Headquarters have been temporarily transferred to this city. Miss Macdonald is living at a Christian Japanese Hotel, in the hope of *absorbing* a little more, while her recently arrived office secretary, Miss Ragan, a graduate of Colorado College, and Miss Watney, a graduate of Girton College, Cambridge, are living with Miss Griswold. These constitute the language school, unless we include Miss Emma Griswold, a visitor for a year, who is teaching English to a class of four young men, over whom she is very enthusiastic.

The Sanitarium has arisen from the fact that two of our new missionaries, who went to work and study too soon, have been ordered by Dr. Bliss, to leave the Tokyo Language School, for the present, and rest. A short rest last month proved so beneficial that they have returned for a somewhat longer one. They are two very cheerful patients, who expect to take up some study with a private teacher, after the spring vacation.

To us who have been accustomed to only our own number of three adults and three children, the coming of these young people has brought much of new life and good cheer.

In January, the purity campaign, which began in Tokyo after the big fire, spread to our neighborhood, and helped to strengthen the hands of those men and women, who, for twenty odd years, have successfully opposed the licensing of the social evil. Three meetings were held in Maebashi, and one in Takasaki. A branch society, auxiliary to the central society in Tokyo, was organized, and about forty members secured.

In February came the winter meeting of the local ministers association (*kyō-ekisha-kwai*), and the society for local evangelistic work (*dendo kwai*) combined. They held four sessions at the missionary homes. Two were for lectures, one, a review of the "Background of the Gospels," by the missionary, the other, on "Some Aspects of Buddhism," by the

Annaka pastor, Mr. Kashiwagi. These furnished the intellectual feast. The sessions were for planning together methods of raising money, and how best to carry on the special evangelistic campaign in Joshi this year (*kakuchō dendo*).

One of the special features of March was the carrying out of the spring campaign for evangelistic work. Each of the large centers was visited by Messrs. Ebina and Abe, or Messrs. Tsunashima and Abe, formerly of Okayama church. This was the first visit of Mr. Abe, and his assistant singer, Mr. Aoki, and we hope it may not be their last. Mr. Abe's Biblical expositions were enlightening and inspiring, and the singing by Mr. Aoki, such as we have not had the pleasure of hearing before.

The Maebashi Church building has been a by-word for nearly every thing that a church building should not be, for many years. The plan for rebuilding on a more commodious and respectable scale, has long been in the minds of the community—as is evidenced by nearly 2,000 *yen* already in hand, or promised for the purpose. The large congregations, from one hundred to one hundred and thirty, on Sunday mornings, with the inconvenience and crowding, on some recent special occasions, have stirred the people to feel that they ought to rise and build at once. Along with this is a feeling of earnestness and enthusiasm for Christian expansion, which is good to see.

The Sunday-school on Wednesday night, at the preaching place, taxes the building and the teachers' skill and patience to the utmost. One hundred and ten children in a place that is properly full with seventy-five!

This is the season for school graduations and farewell meetings. Of these Maebashi has had a full share. The "Kyo-ai" Girls' School, and the "Seishin" Kindergarten have graduated their usual numbers.

From the middle school three young men of Christian families have just been graduated. One of them, Mr. Tanaka, received "honorable mention" in public,

for the specially good work done. He leaves for the Dōshisha theological school. Another candidate for that school graduated two years ago, and has been helping in Sunday-school work, and teaching in a common school. The Second Girls' High School of the province, situated in Maebashi, has recently decided to build on the opposite side of the town from us, two miles away. They

will graduate their first class a year hence.

I haven't attempted to tell you of the every day happenings, only some of the special things that have marked the progress of the winter, and also to indicate that the Christians of Joshu are awake to their opportunities.

(Mrs.) MARTHA CLARK PEDLEY.

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This paper is published on the fifteenth of each month (excepting August and October) in the interests of the work of the American Board Mission in Japan. Its principal features are:

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2. News-Letters from the various Stations, giving details of personal work.
3. Incidents, showing results of evangelistic work in the life and character of individuals.
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